

A political cartoon titled "AN EXPONENT OF THE" with "PHILOSOPHY" and "NINETEENTH" on either side. It depicts a woman on the left with a shield and a woman on the right with a shield, both holding flags, with a small figure in the center.

NO. 3.

Ridiculing her threat, the soldier raised his gun to fire, but she was too quick for him, and her pistol-ball felled him to the earth. The other soldier approached to seize her, but she fired again and wounded him in the leg, and

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Notices of Spiritual Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

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Spiritualism is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—SPURGEON, B. BRITTON.

The Anniversary.

Time rolls on, and the human race advances to its destiny. More than a generation ago, Modern Spiritualism was ushered into the world in a way so humble and unlooked for as to excite disbelief on account of this fact alone. From so weak a beginning it has waxed in strength until it has spread across the whole earth. It is acknowledged in the furthest isles of the sea, and felt as a power wherever men and women hold spiritual communion. Through what scornful trinkets it has been compelled to pass in that time it would not be possible to describe in many volumes; but of the important fact that it has gained a place in the world's belief—from which neither active hostility nor affected contempt can dislodge it, there is no room for serious question. The truth of spirit-return is fully established in the human mind, and it cannot be shaken by the combined powers of all existing disbelievers in the ecclesiastical fold or out of it. Thirty-six years are too many to be easily wiped out of history in respect to what some people are so strenuous to deny. Familiarity with the new revelation has worn down the force of the old dogmas and superstitions, so that spirit-communion has become a part of our every-day lives.

The Thirty-Sixth Anniversary of Spiritualism's advent in modern guise has been duly and enthusiastically celebrated at different dates, the present week. Not only in all parts of the United States, but everywhere where a knowledge of spirit-communion has found a foothold, have mortals assembled to testify their grateful recognition of the great fact of a demonstrated immortality! It is a gift to be grateful for, and it is meet that the most should be made of the recurrence of the advent of its bestowal to man.

In our next and subsequent issues (as has been the Banner's custom for years) we shall present our readers with various reports of what was said and done by Spiritualists on this recurrence of our day of days. We cannot let it pass, however, at the present time, without paying to it the homage of glad hearts, which have been enriched and expanded by the precious gifts it commemorates. It will ever remain a landmark in the history of the spiritual development of the human race. Welcome forever the return of this Anniversary Day, and of the spirits who accompany it to earth! It is a season that drops blessings on all who acknowledge its high and deep significance.

Some idea of the extent of the present panic in the Orthodox ranks may be gained from the following lines recently indited (from Boston) by the editor of the *Presbyterian Banner*, in view of what he sees going on among the leaders of "the church":

"It is good cause for alarm among Congregationalists when the 'Old South' abandons orthodoxy; when Andover Theological Seminary avows a new departure; when Prof. Ladd, of Yale College, publishes a work the effect of which, so far as it goes, is to destroy all confidence in the scriptures; and when Dr. McLean, late of Steubenville, is called to one of the leading Congregational churches of New Haven, though repudiating altogether the orthodox view of the atonement."

The Boston Commonwealth states that it is proposed to place in the new Hollis-street church edifice, Newbury and Exeter streets, which will be finished during the coming summer, memorial windows to Rev. John Pierpont and Rev. Thomas Starr King, former pastors of the church. The means for the former have been furnished by his daughter, lately deceased in London; for the latter by subscription. Mr. Warren Sawyer being the solicitor and custodian.

"Ought not to pass," was the report, March 28th, of the Public Health Committee on the proposed bill to regulate the sale of patent medicines and proprietary articles within the borders of Massachusetts.

The Experimental Nature of the Materializing Phenomena.

"Let us be very cautious in accusing mediums. I will not, I cannot believe that our mediums are impostors; it would be monstrous; and, although fraud may be found for the genuine has always called for a counterfeit, let us, knowing how little we understand—yes, even under the most favorable and extended experience—of these laws of spirit-control, be very guarded and careful before we condemn manifestations which we do not understand, and before we accuse the instruments used by the spirit-world in producing these manifestations."—Dr. Fred. L. H. Willis.

That the process of spirit-materialization is yet largely a matter of experiment on the thither side of life is unquestionably true to those who have practically rendered themselves acquainted with the subject. We were recently told by an invisible intelligence, speaking through an earthly medium, that the material employed by spirits for making themselves visible to mortals is at first extremely plastic, and the larger proportion of it coming from the medium, it is molded as it were to her form, and hence somewhat resembles her. Though thus plastic at first, the longer the form remains the harder and firmer it becomes. In the meantime, from the very beginning, the spirit is busily employed manipulating the matter, pressing it, as it were, to its own spirit-body, and thus causing it to exhibit its own true personal appearance. In this the spirit is in most cases successful; yet in some it is not, and consequently a resemblance of the medium frequently continues, partly or wholly, until dematerialization occurs.

This statement is confirmed by our own experience. On several occasions, at the first appearance of a spirit-form, a resemblance to the medium predominated. The spirit withdrew several times, and at each reappearance looked less like the medium and more like the individual it claimed to be, until finally the identity was complete, and we fully recognized our spirit-friend. At one séance we attended this manipulation was proceeded with by the spirit without retiring to the room that served as a cabinet. It was done in full view of all persons present, and the face became essentially changed in form and expression.

It is possible that at first, while within the cabinet, the form and features are a perfect fac simile of the medium, and the spirit does not appear to the company until it is (or those spirits controlling the séance are) positive that it has entirely lost the appearance of the medium and assumed that of the individual spirit intended to be seen. In this the spirit-operators may sometimes be mistaken, and (through want of proper judgment or too great haste) marked traces of the medium's appearance may remain, because of such premature action, the effect of which may be to give observers an impression that fraud exists, when in reality nothing could be further removed from the fact. And it may even lead to disastrous results; for at such a time ignorance of the delicate, subtle laws governing the manifestation, might induce some one supposing the figure before him to be the medium, to spring forward and grasp it. Two specific powers of the will are at this moment brought into action: First, the "exposer" is positive he springs at the medium; second, he is determined that what he grasps shall not return to the cabinet. The effect of the former is to draw the medium out, and of the latter to prevent the retreating of the spirit-form. In addition to this, is the fact that the materialized portion of the spirit-form is a part of the material body of the medium—and the two must coalesce.

If the experiment were allowed to proceed as intended by the invisible operators, this reunion of material atoms would be effected slowly and naturally. But the aggressive not necessitates a different course, and the union is made with the rapidity of thought! Hence the person making the attack, though the form he springs to grasp was not the medium's, so instantaneously finds the medium in his hold that he is convinced the whole transaction is a fraud, and the disposition of the public being to discredit the fact of the occurrence of the phenomena, they all concur with him in his conclusions, and the medium suffers, physically as well as mentally, as another martyr to the cause of spiritual verity.

We have spoken above of the phenomenon of independent form-materialization; we have said it was largely a matter of experiment as yet with the operators in spirit-life; and we can also add with perfect safety, that a knowledge of it by dwellers in the mortal can be obtained, also, only by personal, experimental experience. Problems are constantly arising at such séances to be solved by each individual spirit for himself alone; no testimony, oral or printed, however multiplied in degree, furnished by one party can really be of satisfaction to another who was not present; each must see for himself. Therefore we deprecate the notion of those who, while declining to attend these séances, at the same time entertain and express strong doubts as to their verity, on the ground of what appears to them (who have not witnessed such) to be extraordinary and extravagant reports of the phenomena occurring therein, which reports, however, are in the main not only truthful, but often fall below rather than give the full recitation of what has been presented.

But there is another point which we here desire to strongly emphasize: The presence of an intermediate stage of manifestation at these séances for form-materialization is unmistakable at times, and we believe its existence should be honestly acknowledged, and all the lessons to be drawn from it should be utilized by investigators, by mediums, and by those on the mortal side who conduct as business agents for those mediums the material details of their public or private séances. We allude to TRANSFIGURATION, which may logically be called the half-way house between the ordinary phenomenon of common trance, and the crowning manifestation of a full, free and independent material (though transitory) form through which vehicle an excommunicated spirit may individually represent itself.

In other columns of the present issue of the Banner the reader will find suggestive remarks upon this phenomenon of transfiguration, from Spirit John Pierpont (given at our Free Circle-Room) and Dr. Fred. L. H. Willis (delivered before the American Spiritual Alliance, New York City), and we request a careful perusal of these views—presented as they are, on the one hand by a decimated spirit of ripened judgment and sturdy honesty, and on the other by a gentleman, himself a medium and one of the veterans in the field of the exposition of the modern phenomena.

There is no call for us to reprint the words to which we refer at this point: It is clear that both Spirit Pierpont and Dr. Willis have the same idea, in the entertaining of which we also share, that a considerable portion of what appears in the materialization séances of the present day is really to be classed as personation and transfiguration, the reason for which is succinctly stated in the second answer on our sixth page; the phenomenon of transfiguration

is just as clearly a spiritual one as is materialization—the latter being only the product of the exercise of a greater volume of the same power which produces transfiguration in the first instance. We think Dr. Willis is, however, in error when he holds that "its (transfiguration's) similarity to it [materialization] has led many mediums to suppose that they are mediums for materialization," since the two are of the same family, and the difference between them is only due to the amount of power at hand at any séance or part of a séance when one or the other, or both phases are in turn presented: Hence the medium for transfiguration is necessarily, if afforded the favorable conditions referred to by Spirit Pierpont, clearly in the line for the presentation of the same phenomenon deepened in degree—that is, the material envelope used in the transfiguring of that medium gains power enough to stand alone and independent, and thus becomes in and of itself, for the time being, a perfectly individualized form.

In other words, as in the ordinary private or public test séance, the vocal and mental organs of expression of a medium are used by a spirit to represent its own special characteristics as exhibited while in the earth-form; so in transfiguration, the next step, the external material atoms of the medium's body may be said to become themselves "entranced" and acted upon by the intelligence desiring to represent himself, and present, consequently, an outward resemblance of that spirit which at the same time is also interiorly controlling the medium's mental and vocal powers, as in the phenomenon of ordinary trance: The next, and crowning step, MATERIALIZATION, may be said to be merely the result of a broadening out of this process, whereby, through atoms derived from atmosphere, sitters and mediums conjoined, the material envelope of the spirit becomes able to sustain itself independently of the medium's body, and for the time being become the vehicle through which that spirit can represent itself directly, and with full sense of individual proprietorship.

We join with Father Pierpont in the hope that as time proceeds, some means may be arrived at by the spirit-operators whereby, without injuring the delicate conditions attending on both, it shall plainly be stated to sitters when transfiguration and when materialization is to be produced, thus doing away with all danger of the seizing of the form by over-zealous investigators, and neutralizing entirely the now too-prevalent element of suspicion among the sitters, because they will feel that they are clearly informed by the medium's guides as to the amount and kind of work the controls are seeking at any time to perform.

And in conclusion, whatever wider measure of revelation time may bring regarding the points at issue, we earnestly hope that the eloquent protest by Dr. Willis against the vilification of spiritual mediums, with which we have headed this article, will be borne in mind on all sides, and that justice to its instruments may accompany the march toward Ultimate Truth.

Seances with the Berry Sisters.

A middle-aged gentleman residing in the West, an able editor, now on a visit to this city, whom we have personally known for over twenty years, lately attended several of the Berry Sisters' spiritual séances; and he gives his opinion of what he there witnessed as follows:

"For the benefit of careful investigators, Mr. Editor, whether believers or not in the glorious truths of spirit-communion, will you allow an old Spiritualist space to say, so far as he has had an opportunity to judge, and without disparagement to other mediums, that the séances held by the Berry Sisters—Miss Helen and Miss Gertrude, at No. 1 Arnold street—are eminently satisfactory in their results? These young ladies are fortunate in their manager, Mr. Albrow, consequently these séances are admirably conducted. Mr. Albrow feels the responsibility of his position, and while he is very watchful in his care of the mediums, he is equally as watchful of the manifestations, and affords every reasonable opportunity for careful observation and investigation. There is such an evident desire to avoid all appearance of fraud or deception, that the stranger visiting them for the first time is impressed with their honesty of purpose, especially as only a limited number who can be accommodated are admitted.

When the prescribed number of seats are occupied, the door is closed. Great care is exercised by Mr. Albrow in distinguishing between the materialization and transfiguration of the spirit forms which appear, with gratifying results. Only a few days since a gentleman so far forgot himself, and the courtesy due to others, as to grasp the wrist of a white-robed figure who came to him; but his astonishment amounted almost to consternation when his celestial visitant vanished alike from his grasp and his vision without a struggle, or without an attempt to regain the cabinet whence it came.

Right here will you permit the writer to remark, that while he has no words strong enough to express his condemnation of the infamy of those who will play upon the highest and holiest emotions of the human heart by counterfeiting these manifestations, he holds in great detestation that lawless mob-like spirit which invades the sanctity of the séance-room, and insanely seeks to destroy the channels of communication between the two conditions of life!

Catering to Popular Prejudice.

In a recent issue of the New York Sun appeared an editorial article on "An alleged return of Gen. Garibaldi to New York on the evening of Sunday, March 9th." After indulging in certain remarks incident to the fact that the account of the phenomena came to the Sun over the signature of Hon. John L. O'Sullivan, which name it admits to be "the amplest guarantee" of good faith, it proceeds to say, that, while a good many people read "narratives of this description with a considerable degree of interest," yet, speaking for itself, it declares that it is "altogether weary of them." From which we are not to infer that it has been a constant reader of the accounts of the spiritual phenomena?

It is now about forty years, says the Sun, since these spirit-phenomena first made their appearance in this country; and it wants to know what good they have done. "Not one fact of moment," it says, "not one new principle of truth, has been added to the sum of knowledge from this source. It is always the same dreary round of rapping and of writing, the same simple and childish statements, the same probability of jugglery and illusion, from the beginning, forty years ago, to the present day." And with this blast of wind, the New York Sun supposes it has established the untruth of the return of the spirit of Garibaldi, and made a final end of the spirit-phenomena.

It is not so very much of a raid that the Sun makes, to be sure; but it is quite of a piece with those generally encountered by us in the secular press, and is a thousand times more baseless than any of the phenomena could be which that press considers it a large portion of its calling to ridicule and denounce. Now how is it possible for the Sun, or any other journal,

to assert unreliability for the spirit phenomena without taking the trouble to investigate them. The Sun, for instance, begins with the observation that "the presence of the General was manifested by writing upon a slate without any hand appearing in the process." It is forced to admit that the subscription of the name of Hon. John L. O'Sullivan to the account affords the amplest guarantee of the fact that this is all genuine and reliable. Yet it thinks it demolishes the whole matter by simply blowing through its trumpet—one weak individual scrawling his puny prejudices at a solitary desk—that the spirit phenomena have accomplished nothing and added nothing to the sum of human knowledge. To this single writer all is weary and dreary rapping and writing—nothing more than "simple and childish statements," and "the same probability of jugglery and illusion, from the beginning, forty years ago, to this day."

As if that would conclude and clinch the whole matter, this editorial writer in the Sun, no doubt made desperate with his efforts to express his feelings suitably, volunteers the reckless remark, "For our own part, we hold that entire extinction and nothingness would be infinitely preferable to an immortality of such a fatuous and rubbishy description." We should reply to him, if he can show no better ability than he does in forming conclusions from premises which he scouts and denounces to begin with, that he need not feel himself so superior to the spirits that manifest through mediums. We really do not see in what points he is warranted in claiming companionship with a higher order of intelligent beings, either in or out of the flesh, than those he feels privileged to detect. As for his preference for "entire extinction and nothingness," we must say, in all charity, that he would miss nothing by making the change, if his views and opinions are to be taken as his standard of what he regards as substantial.

We see that the Rutland, Vt., Herald has taken courage from reading this brief spasm of disgust in the Sun, which it copies into its columns as baiting for its own boat, and lets itself out editorially for almost a column on "Modern Spiritualism." It apparently conceives, in its harmless conceit, that it brings down the whole subject, in gaming parlance, with this fire of a phrase from one of the barrels of its gun. Then it puts up an article from the Springfield Republican as a front barriade, and this one from the New York Sun as a rear barriade, and innocently bangs away at Spiritualism between the two, dinked beyond description with the double reverberations caused by the front and rear defenses. It makes one smile to read the ambitious efforts of this paper to dispense patronage of an assumed intellectual character to such men as Prof. Hare, Judge Edmonds, Prof. Crookes, Robert Dale Owen, Rev. Dr. Phelps, and others of similar grade. It simply explains that they are deluded, just as it holds all "men of great genius superstitious." Hence, according to its reasoning, common people are idiots. Let it modestly confine such reasoning to itself. But the thought cannot be kept down in the common mind, that when it becomes necessary for a few even, whether editors or ministers, to accuse the increasing multitude, great men included, of being fools or madmen, it is a pretty sure sign that the tail cannot quite wag the dog. Matters are simply in a state of revolution in respect to beliefs and ideas, and those who have always got their living in the old way do not see it, or know how to act if they do see it. The Herald's wash is weak stuff—not a whole or healthy idea in the whole of it. The spirit phenomena will go on manifesting themselves all the same, and the holdbacks will be left behind. The Rutland Herald says one thing, however, that cuts out the ground from under its own feet, though it evidently does not see it. It says that "the great mass of civilized intelligence is worth more to the world than the exceptional vagaries of opinion that even men of genius may hold." This being so, it will soon enough find that what it flatteringly alludes to as "the experience of the great mass of civilized intelligence" is really the controlling power in respect to this belief in spirit return. Let it understand that it cannot denounce "the mass," for their alleged credulity in this matter, and at the same time appeal to it for support in its own. If it is popular belief that is to establish the truth of the spirit phenomena, then it is to be a question of numbers, and not of what the Herald styles "genius." So be it. Calling it Spiritualism rather than Spiritualism will make no difference. By-and-by these papers will get hold of the right word.

As to the Sun's demand for grander results from Spiritualism, the mere fact that the Sun cannot have what it wants, as a child cannot have the moon, will make no difference with the course of things. We only wonder it can have the patience to dwell with mortals as they are, seeing how dissatisfied it is with them after having simply put off their garments of flesh. We do not see how it can be helped out of its dislike for spirits, because they are the same spirits they were while in the body, only with changed surroundings. But how happens it that the Sun, which is by profession so discontented with everybody and everything around it, can put up with the churches and the many other existing institutions whose results show so meagrely? Take New York City, for instance: If the Sun will compare, as it not infrequently does, the actual condition of the million and a quarter population with the pretensions of the churches that shoot up their spires and towers among them, one would think it must feel utterly discouraged at the little which the latter have accomplished. Why, then, does it not come out and demand that the whole church system be discarded as being powerless of results? Why does it not tell us of "the same dreary round" of preaching and singing, "the same simple and childish" presentation of creeds and dogmas in which nobody really believes, and "the same probability of jugglery and illusion" in all things dark and superstitious?

The Sun misconceives the whole matter. It evidently wants the spirits to tell it how it can quadruple its circulation, elect its editor President, and generally do things which it imagines ought to be done. It does not see that matters in the spirit-kingdom are ruled and governed by laws of whose interior meaning it is allowed none of us to penetrate. In a few words, if it could only make the spirits say and do what it wants them to say and do, it would be more or less contented. When it calls for a new code of principles of truth, as if spirits just out of the flesh were admitted to the arena of Infinite truth, it is like the child calling for the moon. And it will continue to cry, while the moon moves right on, unheeding. The larger view, and the expanded truth happens to be that which is always refused and resisted by those to whom it comes.

Should Women Preach?

"A Woman"—so subscribing herself—writes to the *Evening Auburnian*, of Auburn, N. Y., in review of an article in a recent number of the *Contemporary Review*, by Prof. F. Godet, on the subject of woman preaching. It is almost needless to say that he opposed such public preaching with all his might. The review of his article is in the finest style of current satire. If Prof. Godet himself does not feel thoroughly siled up, the male preaching race at large certainly ought to become sensible of having been pretty thoroughly slashed and scarred.

Having, according to the regular custom, quoted St. Paul's injunction to women to keep silence in church, Prof. Godet gets heavily "sat down upon"—his reviewer pertinently remarking, that while the husband of St. Paul's time were probably encyclopedias of knowledge on religious questions, no such state of affairs pertained to the modern husband. Prof. Godet, she says, goes back to the genuine Greek infinitive, *lalein*, which means, to speak; she says "he finds that women must not *lalein* to men in public, though they may do so to women and girls, or even to boys, perhaps, if they are under five years old, and not very bright," but not so much as the least syllable to men; lest, as Prof. Godet intimates, they exercise an effect upon their auditors to draw them away from the solemn nature of the preacher's duty; upon which point she retorts, evidently the Rev. Mr. Godet plumes himself upon being intractable.

The only answer she would really make, however, to this paper of his would be, that times, people and customs have so completely changed since Paul's day, that what was not proper, or even respectable, then is quite so now. She asks the Reverend Professor to try to fancy Paul and Jeremiah in a steel-pan coat, for instance, or practicing gestures before a looking-glass, as doctors of divinity do now-a-days.

She is more inclined to treat Prof. Godet's paper humorously than seriously. She considers it the most delightfully humorous piece of writing that has appeared in many a day. For example, where Brother Godet finds that women have no husbands to ask questions of at home, he recommends to them to go to their beloved pastor. "Exactly!" she exclaims. "How nice, to be sure!" He reminds woman that she is weaker than man, more easily tempted, and that sin came into the world by woman. But she utterly denies it. She declares it is no such thing. She tells him that according to the Genesis record, it really took the devil himself to make the woman fall; but we do not find that the man was any such resistance.

Referring to the ascriptions of weakness and other untoward elements made in the Scriptures to the female portion of the human race, this reviewer forcibly reminds the Professor of a point that most people lose sight of, namely, that "men wrote the Bible, and wrote it to suit themselves"; if women had written it, they would have made it very different.

Then again, the Professor says, "God has clothed woman with a natural veil—that long and beautiful veil of hair, which, so to speak, completely covers her in order to indicate the modest and humble bearing, and the secluded position from which she must never deviate, the retired and contemplative life which is her proper destiny." Now A Woman wants to know "if the Almighty didn't give long hair to men just the same, only they refused to be bothered with it, and cut it off." More than that, she reminds him that "the Almighty gave to men beards, like goats, besides, in order to cover their bashful and blushing countenances more completely, and make them know the humble and secluded place from which they were never to venture." So that, she tells him, if the hair argument means anything, it means that men ought to be a good deal more modest and retiring than women, for they have both hair and whiskers too! In view of the utter failure of his hirsute argument she advises Prof. Godet to go back to his *laletina*.

It seems to her, she says, just as if he assumed to "know all about what the Lord meant to do," as much so as if he had held frequent and confidential conversation with him. "Each interprets woman's sphere according to his own prejudices and then puts it on the Lord and St. Paul." But the Professor, "solemn joker," as she calls him, objects to female preachers because some of them may be good-looking, may have graceful forms and attitudes, engaging manners and persuasive language. He wants to know what all this has to do with "the work of the Holy Ghost," except it to be hinder and disturb it. To this "A Woman" replies: "If good looks do not have their due consideration in the preparation of interesting young masculine theological students for the ministry, why do the handsome and magnetic ministers, as a rule, drift into fat city congregations? If good looks are a disadvantage in spiritual labors, why do not the cross-eyed and whopper-jawed preachers save the most souls? At any rate"—she clinches it—"how can a good-looking woman, hinder and disturb the work of the Holy Ghost any more than a good-looking man?" She evidently has got the Professor in a corner here.

On the whole, she says that women are heartily tired of having preachers hammer into their ears what their sphere is. She thinks the world would be a great deal better off, if preachers would attend to their own sphere and let women alone. "Woman's proper place," she concludes, and most wisely, "is wherever and wherever she can make it. LIBERTY, that crown and flower of civilization, is as good for woman as for man." And she tells Prof. Godet that it is as safe, too, though he does not know it; if woman have it, she will learn how to use it. In industrial avocations, and professional ones, she thinks woman ought to be free to do what they like, without anybody's interference; they will never do what they cannot do. "As to women's preaching, she informs the Professor that they ought to do exactly as they please about it.

The Cattle Plague.

Commissioner Loring has received a telegram from Prof. Salmon, Veterinarian of the Department of Agriculture, stating after a thorough investigation of the disease at Neosho Falls, Kansas, he has come to the conclusion that it is not the genuine foot and mouth disease, but is due to local conditions, and there is no danger of its spreading to other sections. So our cousins on the other side of the water need not be afraid of the American cattle sent to them for food.

The March number of the *Psychicist* is principally taken up with a discussion of the recent "exposure" of Mr. Bannan in Vienna, among the writers on the subject being G. W. Willis, T. L. Nichols, G. Dandridge J. Schuler, and others.

The Toronto News as an Investigator.

"Index," the correspondent of *The Evening Canadian* of Toronto, writes a recent letter to that journal in relation to certain steps taken by the *News* of that city, which effectually jams the latter paper into the tightest corner we ever saw a paper caught in. The *News* of Toronto, it will be recollected, was the journal that made such atrociously untrue statements respecting the *Banner*, in connection with a reported communication from the spirit of a former eminent citizen of that place, which it has never had the decency to correct after having been shown their entire falsity; common honesty is not in its line. On such a basis a paper's race is soon run in almost any modern community.

In his letter to *The Evening Canadian*, "Index," after reminding the editor of the *News* of his assertion, so boastfully made, that "he takes no stock in Spiritualism," remarks that it would be all very well if he would only keep entirely away from Spiritualism, and cease to attack it—at least until his "stock" of knowledge on the subject is larger and more reliable than it is at present.

Certain disturbances having been alleged to have taken place in a house on a certain street in that city recently, the editor of the *News*—as "Index" neatly reminds him—sent a reporter to make investigations. The reporter brought back word that the family living in the house denied the mysterious origin attributed to the disturbances, as reported by the other papers, and attempted to get rid of the whole matter by saying that some boys got into the house with intent to frighten the females, while the head of the family was away, adding that he, the reporter, was denied admission after having been given permission to investigate. "Index" asserts, however, that the report of the affair as it appeared in the *Globe* of that city is substantially correct; likewise that the *News* reporter was not refused admission, but that, if any such remark was made in his hearing as he reported, it was probably made by someone who was trying to disperse the intruders who had taken complete possession of the house unbidden.

The point of the matter comes in just here: the reporter of the *News* went to the house in question, armed with such prepared inquiries of the spirits as this: "Why do spirits who were once dwellers of earth and battled with life's cares and disappointments want to revisit the scene of them?" That showed interest, if nothing more. The editor of the *News* had previously replied to "Index" that he had promised "not to publish anything more on the subject," being led thereto presumably by the threats of the friends of a spirit manifesting itself, and desiring to explain just such matters as the editor of the *News* anxiously avers in a subsequent issue he wants to convey to his readers. Here is where the editor of the *News* has got his finger pinched in the crack of the door; first he promises not to publish anything more on the subject of Spiritualism, and immediately afterward he is sending off a reporter, armed with ready questions, to see what the spirits will make for answers, in order to publish them in his columns.

Who would ever think of expecting of such a weathercock as this same *News* editor that he would make reparation for having publicly uttered a falsehood, in as public a manner as his original offence was committed?

Mrs. Watson's Reply.

The lecture of Mrs. E. L. Watson, in Metropolitan Hall, San Francisco, in reply to Rev. Mr. Sprecher's speculations on a future life and his general onset against Modern Spiritualism, we find reported in pretty full epitome form in the *Chronicle* of that city. It shows a force of thought, a comprehensiveness of view, and a penetrating insight that no efforts of any ecclesiastical assailant can hope to equal. She laid down the proposition that matter is but the embodiment of force, and, therefore, is eternal, being subjected only to changes of form and condition. This change could not destroy it, for it is indestructible.

Christianity is founded on the theory that death, so called, is but a change from one state of conscious existence to another. Withdraw this tenet, and the church is an empty shell, a dismantled house, a sapless tree. It is the materialist only who can afford to cast a slur upon the Spiritualist; the Christian cannot. The weakest point about the church is its inability to demonstrate the fact of the soul's immortality; if she could do this she would be inviolable. Take away spirituality from the church, said the lecturer, and it becomes the most monstrous fraud the world has ever known.

The church is not, she asserted, in a position to cope successfully with one man like Ingersoll. When he asked for one single fact proving a future life, it was unable to give it. But Spiritualists could. They can furnish him with the fact he calls for written upon a slate.

Evolution, the lecturer said, being a law of spirit as well as of matter, had had its effect upon the church. Its ministers have revised their Bible and abolished their hell. Even Mr. Sprecher—she reminded him—had admitted that at the resurrection he should not appear in the same bodies with which we walked the earth, but new and refined ones. From his own church's standpoint, she pronounced Mr. Sprecher as much of a heretic, and quite as unorthodox, as Faline; he had only to go one step further to find the truth, namely, that resurrection occurred immediately after death, and that the spiritual body was received as soon as the carnal body is laid aside, the spirit not having to go unclad and naked until some indefinite period when time should end. It was immediately after death that the spirit faced the final judgment, and the just went to their reward, while the unjust found it necessary to begin all over again in order to work out their redemption. When the church left off canting, and held eternal life to be the necessary result of natural laws, which are God's laws, it would enter upon a new era; and then it could face Ingersoll, or anybody else, and not fear to be driven into its present helpless position.

Our friend and able contributor to our columns, A. E. GILES, Esq., of Hyde Park, is at present sojourning in Florida. On his way thither he made a brief stay in Savannah, Ga., and reports that in that city Spiritualism has gained a foothold, though not so strong a one as in other places. Dr. L. Knorr, an excellent homeopathic physician, formerly in the employ of the city, avows his belief in its teachings and phenomena at all proper times and places. Dr. E. Parsons furnishes Swedenborgian literature to all applicants. "Doubtless," says Mr. Giles, "such reading will prepare many intelligent persons to enter into the broader fields of Modern Spiritualism."

A Worthy Example.

The Public Library of Fall River, Mass., some time since had presented to it by Mr. N. U. Lyon of that city, thirty-seven volumes of the *Banner of Light*, bound in nineteen books; his purpose in making the gift being to render them accessible to the public, in order that all who desire may become informed of the facts relating to the philosophy of Modern Spiritualism and the phenomena which have occurred during the period those volumes cover in support of its claims. The correspondence that passed between the parties in connection with the donation and its acceptance is given below, in the hope that an example so worthy of being followed may incite others to do likewise. The brother of Mr. Lyon, to whom allusion is made, was more than forty years ago one of the founders of the Library, and during his life, which was ended by accident in July, 1882, one of the most active members of its Board of Trustees:

(Copy.)
To the Trustees of the Public Library:
GENTLEMEN—I am in possession of nineteen books, containing thirty-seven volumes of the *Banner of Light*, a paper published in the interest of the Spiritual Philosophy, which I am anxious should be preserved for future reference, as I think they contain the best history of Ancient and Modern Spiritual Manifestations, and of the Spiritual Philosophy during the time they were published, viz., from March, 1861, to March, 1883, a period of the most exciting spiritual phenomena the world has any history of. I regret exceedingly that I am unable to procure the earlier volumes; but I have had them from their first publication, and gave them away in numbers as they were issued, after I had read them, to anxious inquirers. I now propose to donate the nineteen volumes to the Library, on condition that they are to be kept in the Library, and not allowed to go out except to thoroughly responsible parties, who will take very particular care of them (as I think they are too large and cumbersome to be let out to everybody), and as they are valuable not only to this, but will be so to future generations, as a reference to the times, and of this age of mental and spiritual reformation, and overthrow of assumed mental and spiritual authority.

I told my brother when he was one of our associates that I intended to make an offer of them to the Library, and he thought they would be a very valuable acquisition to the Library; and under these few (as I think necessary) conditions, they are at your service and disposal.

Yours with high esteem,
N. U. LYON.

Fall River, Mass., March 10th, 1883.

(Copy.)
FALL RIVER, March 12th, 1883.
MR. N. U. LYON: Dear Sir—Your letter of the 10th inst., in which you tender the Public Library of this city a gift of nineteen bound volumes of the *Banner of Light*, was placed before the Board of Trustees of that institution, at their meeting, Saturday evening last. I am instructed to notify you that the trustees accept your gift on the conditions stated in your letter, and tender you in return their thanks therefor.

Very respectfully,
L. LINCOLN,
Secretary Board of Trustees of Public Library.

Strong Evidence

In proof of the verity of spirit-communion in general, and a warm endorsement of the value of the *Banner of Light* Message Department and the reliability of Miss Shollamer, its medium, are to be found in the following missives:

To the Editor of the *Banner of Light*:
I enclose you a letter that I have recently received, and which speaks for itself. The parties named in the letter were all strangers to me, as is also its writer. The knowledge family, however, are numerous in this vicinity, and knowing that Mrs. Rebecca Gay, a neighbor of mine before her marriage, bore that name, I determined to call upon her and see what I could learn. I found that she was an own sister to the Sumner Knott named in the letter, and consequently great aunt to BERTIE ATKINS, the author of the spirit-message referred to. Mrs. Gay is an aged lady very wealthy, not a Spiritualist, and knows nothing of the Spiritual Philosophy; but she says the letter of Mrs. Hawes is absolutely correct in every particular, as is also the message in the *Banner of Light*, and that it must have come from little "BERTIE."

She further told me that the little boys, Osmond and Bertie, were about to come in possession of a small fortune—thirty thousand dollars each—the very week that they were drowned. The old lady had the pictures of the little fellows in her album, which she showed me.

Hoping that much good may come from the utterances of this little spirit speaking from the other shore, I remain,

Yours in the cause of truth,
P. DYER.

Farmington, Me.
The writer of the above is a prominent physician in the locality where he resides. The "enclosed letter," to which he refers, was written him by Mrs. Stephen Hawes, of Chesterville, Me., under date of Feb. 17th. Her testimony is as follows:

"A message appeared in the *Banner of Light*, issue of Jan. 26th, from BERTIE ATKINS, which interested me very much. Bertie's mother's name was Della Knowlton, daughter of Sumner and Marilee Knowlton, of North Chesterville. Marilee Knowlton is the same who came to so untimely a death two weeks since at Livermore Falls. Della married a gentleman from Middletown, Conn.—Osmond Atkins. She was the mother of two boys, Osmond and Bertie. The father and mother both died, leaving the children in care of her mother, Marilee Knowlton. Five years ago the children were on the ice, and were both drowned."

These expressions of interest are but specimens of a mass of correspondence continually received at this office, in which not only inquiries are made regarding matters connected with our Free Circle Department, but also terms of the highest praise are applied to its work and its reliability.

The Anniversary in England.

The anniversary exercises in England were announced to consist of: A lecture in Neumeyer Hall, Hart street, Bloomsbury, by Miss Rosemond Dale Owen, daughter of Robert Dale Owen, Sunday, March 30th; an oration by W. J. Colville, Monday, March 31st, in the Public Hall, Belper, and festival gathering at the same place; lectures, morning and evening, Sunday, April 6th, with appropriate anniversary services, by W. J. Colville, in Neumeyer Hall. In Plymouth the day was to be observed by the Free Spiritual Society; addresses by Mrs. Groom and Mr. R. S. Clarke; and in Manchester by appropriate exercises in connection with a farewell gathering to Mrs. Britten.

The letter of Mr. W. J. Colville, published in last week's *Banner*, announcing the fact of his desire to return to this city about the middle of August next and resume his Sunday lectures in Berkeley Hall, was perused by his many friends with great pleasure; and we trust they will carry out the wishes of his spiritual guides. Those, therefore, who are really in earnest in this matter, should at once call on Mr. Coffin, 21 Albion street (suite 5), and register their names, in order that Mr. Colville will know what to depend upon financially.

Dr. William Baker Fahnestock's work on "Statuolence; or, Artificial Somnambulism," has been translated into German by Gregor Konstantin Wittig, and recently published in Leipzig.

"An Indian Policy."

It goes without saying (to the thinking mind at least) that the conduct of the United States toward its Indian wards has for years on years been cruel and barbarous—utterly unlike that which might be expected of a great nation in its dealings with the weak and helpless within its borders: But though the fact is self-evident, we have—on the principle of impressing an argument by continued reiteration upon the attention of those who are loth to receive it—spared not our time nor space, in the past, in the endeavor to awaken a just public sentiment toward the red man. Glad are we to see that the general press of the country is everywhere waking up to an approximate appreciation of this great fact, an awakening which has brought with it an open denunciation of the wrongs which the Indians have been called upon to suffer. In this connection we would remark that we do not remember to have seen anywhere a clearer statement or a more searching criticism—when its length is considered—than the following from the *Boston Herald* of a late date, to which we give our hearty endorsement:

"For the past fifty years the government of the United States has floundered along without an Indian policy. With each administration and Congress, and often with a simple change in the interior office, the method of dealing with the aborigines has been liable to alteration, subject to the same general tendency to crowd the Indians from their reservations, to cheat them more or less openly, and to kill them upon provocation growing out of injustice. For the last dozen or twenty years the enlightened friends of the Indians, including the army officers who have been most successful in their management of the red men by reason of their honesty and humane disposition, have urged Congress to pass some law to encourage the dissolution of the tribal relation, and to permit the allotment of land in severalty to heads of families. They have asked, furthermore, that the jurisdiction and protection of the laws be extended to the Indians, who have now no standing in the courts. A bill embodying these provisions has just passed the Senate. It is the groundwork of a permanent national policy, directed to the civilization of the remnant of the tribes and to promoting their self-support in peaceful avocations. Supported by adequate provision for the education and manual training of the Indian youth, it would bring to an end the hundred years of drifting and dishonor toward the original inhabitants of this land. It would be a disgrace if the House should fail to pass this just and wise measure."

Emptying the Churches.

The Norwich, Ct., correspondent of the *Banner*, Mr. Byron Boardman, writes that great anxiety is manifested by the professedly Christian correspondents of a paper published there, in regard to the falling off in church attendance in that place. According to these correspondents, a majority of the churches are in great financial straits, the common cry being, how shall we raise funds to meet church expenses? The wealthy church-members are constantly importuned to come to the rescue. But for the help rendered by these comparatively few individuals, some of the churches would have been closed long ago. The Sunday morning attendance is described as making hardly a respectable showing; while the evening attendance has so dwindled down that preaching is done mostly to vacant pews. One of the most fashionable churches is said to have averaged of late only fifteen or twenty listeners at Sunday evening services. On a rainy Sunday, there are not attendants enough to make it an object to pass the contribution boxes. The correspondents in question attribute it all to extravagance in church expenditures, which naturally puts up the pew rents. Mr. Boardman has himself illuminated the whole subject, in a communication to the paper referred to above, and shown the cause for this church apostasy, which is bound to go on until a different sort of doctrine is preached in the churches. His showing is a plain exposure of the faults of Orthodoxy, which nothing will convince the church people of but these same hard and costly facts, which will continue to multiply until the revolution is complete.

No Established Church!

The National Reform Association held a convention in Philadelphia, Pa., March 24th and 25th. This remarkable conglomeration of zealots, it is announced, "seeks the strengthening of Christian elements in our national life, as the Christian Sabbath and marriage laws and Bible in public schools. It opposes carrying mails on the Lord's day, which has been the fruitful parent of nearly all our public Sabbath desecration," etc., etc. The main object of the movement, however, is "to secure an amendment to the Constitution recognizing Christianity as the fundamental law of the land;" in other words, they wish to inject a formal recognition of God into the now dogma-free Constitution of the United States, and thus prepare the way, through a national deity, for the future in-coming of a national creed, and the establishment of a union of Church and State on a Protestant basis. The free people of this country need no national Church, whether Protestant or Catholic; and lovers of constitutional freedom in this republic will do well to interest themselves in demonstrating to all schemers for such a national Church project, whether that church looks to Rome or to Geneva for its creed, that their efforts are behind the age, and that nineteenth-century humanity will take no backward step at a bigot's ban!

The following, regarding a worthy woman and a fine medium—one of the oldest now in the field—is respectfully recommended to the attention of every reader of the *Banner* in this vicinity:

"At this time, when so many people are investigating the truth of spirit-phenomena, their attention having been called to it by the many descriptions of the wonderful manifestations of spirit-power, as given in the *Banner of Light* and other papers devoted to this cause, I desire, with your kind permission, to call the attention of the public who are seeking the truth in an intelligent way, to the sances given by ANNIE LOUD CRAMER. While all of her sances are worthy of notice, I call to mind one held a few days since, at which three ladies and two gentlemen composed the circle. The manifestations were simply wonderful! spirit-lights floated over and about the table, hands were materialized, spirit-faces were seen and recognized, besides the usual manifestations, such as the guitar and harmonics floating in space, and not only played upon but producing music that would please the most critical. From my own experience as an investigator of the phenomena, I feel that I can assure all skeptics who give this medium a trial that they will be pleased if not convinced of the truth of spirit-power, by what transpires in her presence." A. P. W.

Jno. F. Phillips & Co., General Advertising Agents, have removed from the Times Building to new and commodious offices at 29 Park Row, New York City, opposite General Post Office, where they are ready to greet their patrons and the public. Advertisers should not neglect to give them a call—business included—at their new quarters.

In a business letter our San Francisco agent sends a very attractive programme for the exercises in commemoration of the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism, in Metropolitan Temple. He reports an increasing interest in the meetings, which are now established on a firm financial basis, and will be continued under the ministrations of Mrs. E. L. Watson throughout the present year. We shall give a report of the anniversary exercises in due season.

"THE ELECTRIC LIGHT" is the name of a new weekly paper published in this city, W. L. Marvin, editor, designed as a journal of electrical information and progress. Office, 44 Kilby street, room 9.

Mr. V. C. Goddard, writing from Rochester, N. Y., informs us that materializations of faces and hands have been produced through the agency of the "boy medium," Harry G. Van Aucken, and that it is proposed to place him, supported by a number of mediums, under the management of Dr. A. E. Tilden, before the public in the large cities, and give exhibitions of spirit-phenomena under satisfactory test conditions.

Movements of Mediums and Lecturers.

(Matter for this Department should reach our office by Monday night's mail to insure insertion the same week.)

Edgar W. Emerson, of Manchester, N. H., has the following engagements for April: Sunday, 6th and 13th, Norwich, Conn.; Sunday, 20th, Salem, Mass.; Sunday, 27th, Providence, R. I.

Information reaches us that the meetings held of late by Bishop A. H. H. at Los Angeles, Cal., have been largely attended, and the interest is on the increase. The local press gives good reports of the lectures, and the cause is evidently gaining popularity. Mr. H. is expected to leave for the month of April. The Thirty-Sixth Anniversary was to be celebrated at Los Angeles (writes our correspondent) in appropriate fashion.

Mrs. A. E. Cunningham was in Salem, Mass., March 18th and 23d, giving tests to large and appreciative audiences. She would be pleased to make engagements for the month of April.

Special Notice.

The date of the expiration of every subscription to the *BANNER OF LIGHT* is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and the possible loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the *BANNER OF LIGHT* the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work. COLBY & RICH, Publishers.

For Sale at this Office.

THE RELIGIOUS-PHILOSOPHICAL JOURNAL. Published weekly by Bishop A. H. H. Price 5 cents per copy. \$2 per year. VOICE OF ANGELS, A Semi-Monthly. Published in Boston, Mass. \$1.50 per annum. Single copies 5 cents.

MILLER'S PSYCHOMETRIC CIRCULAR. Published monthly by G. H. Miller & Co., 17 Willoughby street, Brooklyn, N. Y. Single copies 10 cents.

THE SPIRITUAL OFFERING. Published weekly in Otisville, Iowa, by D. M. and N. P. Fox. Per year, \$1.50. Single copies 10 cents.

THE ROSTRUM. A Fortnightly journal, devoted to the philosophy of Spiritualism, etc. Price 5 cents.

THE SHAKER MANIFEST. Published monthly in Shakers, N. Y. 60 cents per annum. Single copies 10 cents.

THE OLIVE BRANCH. Utica, N. Y. A monthly. Price 10 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

LIGHT FOR THINKERS. Published weekly in Atlanta, Ga. Single copies, 4 cents.

THE LIT. AND ART. An illustrated quarterly magazine, published in Brooklyn, N. Y. Single copies 50 cents.

Subscriptions Received at this Office

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LIGHT FOR THINKERS. Published weekly in Atlanta, Ga. Single copies, 4 cents.

THE LIT. AND ART. An illustrated quarterly magazine, published in Brooklyn, N. Y. Single copies 50 cents.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent insertion. *Large type*, thirty cents per line. *Minion*, each insertion, twenty cents per line. *Small type*, each insertion, fifteen cents per line. *Large type*, each insertion, thirty cents per line. *Minion*, each insertion, twenty cents per line. *Small type*, each insertion, fifteen cents per line. *Large type*, each insertion, thirty cents per line. *Minion*, each insertion, twenty cents per line. *Small type*, each insertion, fifteen cents per line.

Advertisements to be renewed at continued rates, unless otherwise specified, before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis will be at the Quinoy House, Brattle, Boston, every Wednesday and Thursday, from 10 till 3, until further notice. A. P.

Mrs. Emma Hardinge-Britten proposes to visit America in April to make a final and farewell tour amongst her spiritual friends in the United States. Societies desiring her services for Sunday or week evening lectures en route from New York to California, will kindly write at once; up to March 31st, address: The Limes, Humphrey street, Cheetham Hill, Manchester, England; after then, care *Banner of Light* office.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROWLAND & SONS, 111 N. Newspaper Advertising Bureau (10 Spruce street), where advertising contracts may be made for it in NEW YORK.

TO FOREIGN SUBSCRIBERS
The subscription price of the *Banner of Light* is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

NOTICE TO OUR ENGLISH PATRONS.
J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the *Banner of Light* in England. Parties desiring to do so may address Mr. Morse at his office, 108 Great Portland street, London, W., England, where single copies of the *Banner of Light* can be obtained at 4d. each; or sent post, 4d. extra. Mr. Morse also keeps for sale the *Banner of Light* and Reformatory Works published by us. COLBY & RICH.

AUSTRALIAN BOOK DEPOT.
And Agency for the *Banner of Light*. W. H. TERRY, 40, Russell Street, Melbourne, Australia. Reformatory Works published by Colby & Rich, Boston.

SAN FRANCISCO BOOK DEPOT.
ALBERT MORTON, 210 Stockton street, keeps for sale the *Banner of Light* and Reformatory Works published by Colby & Rich.

INDIA BOOK DEPOT.
KAILASH BROTHERS, Booksellers, No. 67 Mulla street, Madras, India, have for sale and will receive orders for the *Banner of Light* and Reformatory Works published by Colby & Rich, Boston.

NEW YORK BOOK DEPOT.
The *Banner of Light* and Reformatory Works published by Colby & Rich can be found at the office of The Traveler, 111 Union Place, New York City.

DETROIT, MICH., AGENCY.
AUGUSTUS DAY, 42 Bagg street, Detroit, Mich., is agent for the *Banner of Light*, and will take orders for any of the *Banner of Light* and Reformatory Works published and for sale by COLBY & RICH. Also keeps a supply of books for sale or circulation.

ROCHESTER, N. Y., BOOK DEPOT.
WILLIAMSON & HUBBARD, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the *Banner of Light* and Reformatory Works published by Colby & Rich, Boston. Also keep a supply of books for sale or circulation.

TROY, N. Y., AGENCY.
Parties desiring any of the *Banner of Light* and Reformatory Works published by Colby & Rich will be accommodated by W. H. VOSBURGH, 65 Hoosick street, Troy, N. Y.

AUBURN, N. Y., AGENCY.
Parties desiring any of the *Banner of Light* and Reformatory Works published by Colby & Rich can procure them of J. H. HARTER, Auburn, N. Y.

SPRINGFIELD, MASS., AGENCY.
JAMES LEWIS, 63 Pynchon street, Springfield, Mass., is agent for the *Banner of Light*, and will supply the *Banner of Light* and Reformatory Works published by Colby & Rich.

CLEVELAND, O., BOOK DEPOT.
LESLIE HAZARD, 111 Broadway, Cleveland, O., Circulating Library and depot for the *Banner of Light* and Reformatory Works published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT.
JACKSON & BULLIGH, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the *Banner of Light* and Reformatory Works published by Colby & Rich.

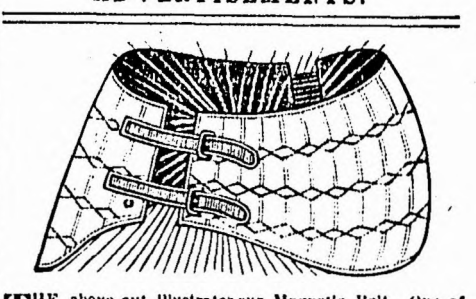
ST. LOUIS, MO., BOOK DEPOT.
THE LIBERAL NEWS CO., 620 N. 5th street, St. Louis, Mo., keep constantly for sale the *BANNER OF LIGHT*, and a supply of the *Banner of Light* and Reformatory Works published by Colby & Rich.

HARTFORD, CONN., BOOK DEPOT.
E. M. ROSE, 57 Trumbull street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a supply of the *Banner of Light* and Reformatory Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT.
The *Banner of Light* and Reformatory Works published by COLBY & RICH are for sale at the office of the Philadelphia Book Agency, 111 Arch street, Philadelphia, Pa. Subscriptions received for the *Banner of Light* at \$3.50 per year. The *Banner of Light* can be found for sale at Academic Hall, No. 810 Spring Garden street, and at all the Spiritual meetings.

WASHINGTON BOOK DEPOT.
The Roberts Bookstore, 111 UNCEY, Proprietor, No. 101 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the *BANNER OF LIGHT*, and a supply of the *Banner of Light* and Reformatory Works published by Colby & Rich.

ADVERTISEMENTS.



THE above cut illustrates our Magnetic Belt. One of the greatest appliances ever made for Lame Back, Weakness of Spine, and all the various ailments of the Back. This Belt will give relief in five minutes, and has never failed to cure Lame Back. It is the crowning triumph of the nineteenth century. It is the nature's own power concentrated, and it will do much good in one hour than all other remedies will do in one week. It is the crowning triumph of the nineteenth century. It is the nature's own power concentrated, and it will do much good in one hour than all other remedies will do in one week. It is the crowning triumph of the nineteenth century. It is the nature's own power concentrated, and it will do much good in one hour than all other remedies will do in one week.

CHICAGO MAGNETIC BELT CO.,
No. 6 Central Music Hall, Chicago, Ill.

Free! Cards and Chromos!

We will send free by mail a sample set of our large German, French and American Chrono Cards, on tinted and gold grounds, with a price list of over 20 different designs, on receipt of a stamp for postage. We will also send free by mail as samples, ten of our beautiful Chromos on receipt of ten cents to pay for postage and postages; also enclose a confidential price list of our latest and choicest designs. Address F. GLEASON & CO., 44 Summer street, Boston, Mass. 4w—April 5.

A MAGNETO-CALVANIC BATTERY.

TO wear upon the person, which dissolves the poison acids and draws them from the blood, curing Rheumatism, Neuralgia, Sciatica, Lumbago, Heart and Kidney Disease, Nervousness, Indigestion, Cold Catarrhs, and Female Diseases, without medicine, can be had of ALANSON FREEMAN, Palmyra, N. Y. By mail, free, on receipt of price, \$1.00. 1w—April 5.

F. EMMONS RHODES,

MAGNETIC HEALER, 22 Shawmut Avenue, Boston, Mass. Will visit patients at their residences. April 5.—1w

MRS. C. T. CROCKETT,

MAGNETIC TREATMENT AND VAPOR BATHS, No. 40 Dover street, Boston. 1w—April 5.

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Redemption for the Hair.

WITHOUT LEAD, Silver, Sulphur or Deleterious Drugs of any kind. Positive and permanent restoration of the hair to its original color without staining the scalp. It stops the hair from falling out and makes it grow. Powder, sent post-paid, for trial, for 30 days only. Agents for Soc. Postage stamps. Address: ANNA CONNELLY, 80 North 11th street, Philadelphia, Pa. 1w1w—Jan. 26.

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CURED by a spirit prescription in 60 days. It is an out-of-the-ordinary application. No medicines given. Send three-cent postage for descriptive book to DR. ROBERT F. FELL, LOWIS, Vineland, N. J. It never fails to cure. Feb. 23.—2w1w

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Is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it. Price \$2.00 per bottle. Three bottles for \$5.00. Address Mrs. SARAH A. DANKIN, Baltimore, Md. Post-Office Money-Orders and remittances by express payable to the order of Sarah A. Danikin.

April 5.

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May be Addressed till further notice.

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Dr. Willis may be addressed as above, from this point he can attend to the diagnosis of disease by hair and handwriting. He claims that his diagnosis is infallible, and that he can cure all diseases of the blood and nervous system, Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of the human system.

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March 27.

Dr. Jos. Rhodes Buchanan,

29 FORT AVENUE, BOSTON, is now giving attention to the treatment of chronic diseases, aided by psychometric diagnosis and the use of new remedies discovered by himself. His residence is in the most elevated, healthy and pleasant part of the city. He has cured many of the invalids in his family for medical care. His work on Therapeutic Psychometry will be issued next April. Price two dollars. DR. BUCHANAN can be consulted at the practice of Psychometry.

Feb. 18.

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Nervous, Debility, Weakness, Loss of Power.

A favorite prescription of a noted specialist (now retired). Druggists can fill it. Address

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SUITED TO OLD OR YOUNG!

A PERFECT Liver and Kidney Renovator and

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